THE REALITY OF

DU`AA AFTER SALAAT

IN THE LIGHT OF QUR`AAN AND HADITH

THE FACT OF THE MATTER

There has been an objection for some time regarding the du`aa which is made after the Fardh Salaat. The bone of contention lies in whether the du`aa after Fardh Salaat is proven from the Qur`aan Shareef and Ahaadith or not ? And whether the raising of the hands in this du`aa is substantiated by any Hadith or not ? One other burning question is whether the du`aa made after the Fardh Salaat in congregation or collective du`aa made at any other time, as is the norm nowadays, is permissible with the raising of the hands or not ? In fact one group has labelled this action as Bid`a. Also, regarding the du`aa, is it more appropriate to make it loudly or softly ? If both methods are permissible, then which of the two is preferred ?
Such questions are being asked by many, and this matter has also become a point of discussion amongst the Ulama fraternity. Nevertheless, this humble writer has mustered up the courage to reply to these queries. Especially for those students of Hadith, who are left thirsty regarding this matter, and are not quenched by brief answers. Insha-Allaah there is hope that this research will offer adequate satisfaction regarding the mas`ala at hand. Besides the Ulama - e - Kiraam ,the general public will also find beneficial guidance, so that they may find definite direction regarding the du`aa after Salaat in the light of the Qur`aan and Hadith.
This discussion will also benefit the Imaams of the Musjids. May Allah Ta`ala grant us the ability to rightfully bring alive and propagate the Sunnats. And may HE accept this treatise as an effort in the direction of reviving a Sunnat. And may this be a means of success for the writer on the day of Qiyaamah. Aameen
We hope that all the readers of this discussion on du`aa, not forget this humble writer in their du`aas.

In one narration du`aa is said to be a means of removing calamities.
A Abdullah bin Mas`ood (radhiallahu anhu) reported that Rasulullah (sallallahu alaihi wasallam) said : > You should treat your illnesses by giving Sadqa, purify your wealth by giving Zakaat and remove difficulties and calamities by means of du`aa.= A (Tibrani, Baihaqi, Abu Nu`aim, Ibn Adi)

One Hadith has it that if a person does not make du`aa then Allah Ta`ala is displeased with him.
A One who does not make du`aa unto Allah Ta`ala, HE becomes angry with such a person. A
(Ahmed, Bukhari)

In these narration=s the virtues of du`aa are expressed. The worldly and hereafter benefits of du`aa are innumerable. May Allah Ta`ala grant us the tawfeeq (guidance / ability) to ask of HIM, Most High, for ALL our needs.

THE STATUS OF DU`AA

This much is clear, that the servants of Allah Ta`ala are always and in every condition in need of Allah Ta`ala. As it is clearly mentioned in the Qur`aan Shareef :
A Allah Ta`ala is independent and you are Faqeer (always in need)@.

That is, every slave of Allah Ta`ala is always in need of HIM, hence, whatever you desire, and whenever you desire it, seek it only from HIM. To seek from Allah Ta`ala is the essence of servitude. For HIM there is no specific time or place (of acceptance), any situation only warrants that the slave lift his hands and ask. Yes, there are certain moments when acceptance is guaranteed. These times are listed in various Ahadith ; like the last portion of the night, after the Fardh Salaat, on the day of Jum`ua at the time of the Khutbah or before or after it or from Asr to sunset and between the Azaan and Iqaamat, in short there are many such moments of definite acceptance, when du`aa is not rejected. There are also many other such times in which Allah Ta`ala accepts all du`aas. Nevertheless, to make du`aa is the Sunnat of all the Ambiya (alaihimus salaam), especially that of our Nabi (sallallahu alaihi wasallam), therefore this is a preferred action from all angles. In fact according to one narration du`aa is referred to as the A *essence and crux of all Ibaadat*@. By means of du`aa a person=s Ibaadat are accepted because he thereby displays his humility and helplessness and he lays bare his shortcomings and faults. In this way he cleanses himself. By way of du`aa one also places all his needs in front of Allah Ta`ala and this is, for the slave, a very fortunate opportunity.

DU`AA AFTER SALAAT

Now we will deliberate on the validity of du`aa after Salaat, the raising of the hands and its being Sunnah etc. which is in fact the object of this treatise. This humble writer, when researching this subject noted that there is a fair amount of extremity in the arguments for and against the subject at hand. At times there are such arguments in favour of, that there is transgression beyond the Sunnah. And then there are such arguments against (du`aa after Salaat) that label this act as Bid`a and even state it as being contrary to the Sunnah. However this humble writer has to the best of his ability listed both sides of the argument and placing the proofs of both sides in front, this mas`ala is proven to be from amongst the Sunnah and Mustahab acts in the light of all the dalaail. An effort has been made to present the facts as fairly as possible. An earnest du`aa is made to Allah Ta`ala that He guide this writer and accept this effort. Aameen.

THE VERIFICATION OF MOULANA UTHMANI (RAHMATULLAHI ALAIH)

A *It has become the norm of our society for the Imaam and Muqtadis, especially after the Zuhr, Maghrib and Esha Salaahs, to face towards the Qibla and lift their hands in du`aa. And after the Fajr and Asr Salaahs they engage in some Zikr, whereafter the Imaam will turn towards the left or right and make du`aa. Upon these actions people raise two types of objections; firstly they say that it is not proven from the Sunnah practice of Rasulullah (sallallahu alaihi wasallam) to face towards the Qibla after making salaam and make du`aa. Secondly, they say that to make such a du`aa after Salaat is also not proven from the Ahadith.*
The answer to the first is that it is proven from Nabi (sallallahu alaihi wasallam) both in word and in action that he faced towards the Qibla and made du`aa. Like it will be elaborated upon later. The answer to the second is that here too it is proven both in word and action that Nabi (sallallahu alaihi wasallam) made du`aa after the Salaam. In fact it would be bold audacity on the part of anyone who denies this.@ *(A`la-e-Sunan page 158, vol. 3)*

THE SOURCE OF OBJECTION

From this we note that there are two types of objections. The answer to both these objections will be outlined hereunder Insha-Allah. Before we venture to answer the objections, firstly this much should be understood that there exists a group from amongst the Ahle-Hadith that regard du`aa after Salaat as Bid`a and they exceed the bounds in their arguments. The second objection came from Ibn Qayyim Hanbali as has been mentioned earlier. However, upon further inspection we note that this objection was not first with him. There existed a difference of opinion regarding this mas`ala previously, but there was never any extremity on either side, as Ibn Qayyim has mentioned in the kitaab >Roohul Ma`ani=. The answer to this objection Hafiz Ibn Hajar has given. However the objection which comes to the mind of this writer is that originally there existed many unique viewpoints of both Allama Ibn Taimia and Ibn Qayyim of which many were contrary to the generally accepted view of the Ulama. For example they accepted three Talaaqs as one, and that one travelling to Madinah Munawwarah must make intention of going to Masjid-e-Nabawi and not for Ziyaarat of Nabi (sallallahu alaihi wasallam), as this is not Jaaiz and contrary to the Shariah. May Allah Ta`ala save us from such views, which are contrary to the Ijmaah of the Ummah. Similarly, is the mas`ala on du`aa, where their objection to it is from amongst their uniquities. In reality this is not even worth paying attention to, because it is against the narrations as will become clear.

THE VERIFICATION OF DU`AA FROM THE AHADITH

Firstly we will mention those narrations in which there is proof in word and action of du`aa after Salaat by Nabi (sallallahu alaihi wasallam).

_ *A Hadhrat Abu Huraira (radhiallahu anhu) reports that Nabi (sallallahu alaihi wasallam) faced towards the Qibla, lifted his hands and made the following du`aa : > Oh Allah, guide the tribe of Roos and bring them to us.= A (Bukhari page 26/8)*

Commenting on this Allama Uthmani (rahmatullahi alaih) states :
A This is proof that to face towards the Qibla and make du`aa is preferred.@

_ *A Hadhrat Abu Umama (radhiallahu anhu) says that it was asked of Nabi (sallallahu alaihi wasallam) as to which du`aa is the best. Nabi (sallallahu alaihi wasallam) replied: >That du`aa made in the last portion of the night and the one made after every Fardh Salaat.=*

From this Hadith the following becomes clear that the du`aa made after the Fardh Salaat is amongst those that are accepted. Now there is no way that such authentic and valid narrations where Nabi (sallallahu alaihi wasallam)=s action is proven in this regard, can be rejected or called Bid`a. Narrations where the action of Nabi (sallallahu alaihi wasallam) are proven, are from amongst those proofs which are totally accepted. Therefore, Allama ibn Qayyim=s refutal of du`aa after Salaat is totally incorrect and not worth considering.

_ *A Hadhrat Ali (radhiallahu anhu) said that whenever Nabi (sallallahu alaihi wasallam) used to make Salaam of (complete) his Salaat, he used to recite the following du`aa : Allahummagh fir li ma qaddamtu Y@ (Abu Dawood, Timidhi)*

_ *A Hadhrat Bara ibn Aazib (radhiallahu anhu) reports that Nabi (sallallahu alaihi wasallam) used to make the following du`aa after his Salaat : Rabbi qini azaabaka Y@ (Muslim)*

These narrations prove that Nabi (sallallahu alaihi wasallam) used to make du`aa after his Salaat.

_ *A Hadhrat Asmaa bin Hakam (radhiallahu anhu) reports that Ali (radhiallahu anhu) states in a long Hadith that Hadhrat Abu Bakr (radhiallahu anhu), who is truthful, said : > I heard Nabi (sallallahu alaihi wasallam) say : > There is no slave of Allah Ta`ala who has sinned and then he makes an excellent wudhu and performs two rakaats of Salaat, whereafter he seeks repentance that Allah Ta`ala does not forgive himY@ (Abu Dawood)*

Moosa bin Haroon states that this Hadith has an authentic chain of narrators. (Tahzeebut Tahzeeb page. 267/8 vol.1)
A And this Hadith encourages the Ummat to make du`aa and Astaghfaar after Salaat. Both Faraaidh and Nawaafil are included in this.@ (A`la-e-Sunan page 160, vol.3)

_ *A Hadhrat Abdullah bin Zaid bin Aasim (radhiallahu anhu) reports that he saw Nabi (sallallahu alaihi wasallam) go for Istisqaa (du`aa for rain). And he (sallallahu alaihi wasallam) faced his back to the people and he faced towards the Qibla and made du`aa after turning his shawl upside down.@ (Bukhari, Musnad Ahmed)*

Allama Uthmani states that herein is proof that the Imaam faces towards the Qibla and has his back to the people. He further states that this is not only for Salaat-e-Istisqaa as was made clear in the narration of Hadhrat Abu Huraira (radhiallahu anhu). This not only proves that du`aa can be made facing towards the Qibla, it is actually amongst the Aadaab (etiquette=s) of du`aa. It is for this reason that the author of >Hisne Haseen= has mentioned that to face towards the Qibla is an Aadaab of du`aa. (page.22)

_ *A Hadhrat Muhammed bin Yahya (rahmatullahi alaih) states that he saw Abdullah bin Zubair (radhiallahu anhu) behind a person who lifted his hands in du`aa before completing his Salaat. After this person completed then Abdullah bin Zubair (radhiallahu anhu) said to him : > Nabi (sallallahu alaihi wasallam) used to lift his hands in du`aa after completion of his Salaat.@ (A`la-e-Sunan page.161, vol.3)*

Allama Suyuti (rahmatullahi alaih) said that the narrators of this Hadith are all reliable, and he has mentioned this Hadith in his kitaab >Fadhad du`aae fi Ahaadithi Raf`o Yadain Bid Du`aa=

ONE IMPORTANT POINT

Those who say that notwithstanding these narrations the proofs for lifting the hands and making du`aa after Salaat is still not conclusive, then the answer to this is that their objection is not correct, because from the narrations that passed and the ones which are to follow, it is very clear that it was the practice of Nabi (sallallahu alaih wasallam) to make du`aa in this fashion. It could be possible that other Salaats are meant instead of Fardh, but because Nabi (sallallahu alaih wasallam) mostly used to read his Sunnat and Nawaafil Salaats at home, it is clear that those Salaats referred to by the Sahaabah-e-Kiraam are Fardh. However, even if we assume that the narrations refer to all Salaats, then too we say that this is proof enough to say that at least after the Fardh Salaat it is definitely Sunnat or Mustahab to lift the hands and make du`aa.
Allama Qastalani (rahmatullahi alaih) mentions in his kitaab, which is a commentary of Bukhari Shareef : A The correct version is that it is Mustahab to lift the hands in all du`aa.@

Over and above this it is agreed upon by the Muhadditheen that if some Aayat or Ahadith is general on an issue then this is proof of that issue being made Shariah. Example, the following Ahadith, indicates by way of generality (indirectly) the proof of lifting the hands in du`aa :
A Surely Allah Ta`ala is All-Living and Honoured, He feels >ashamed= to return empty-handed that person who lifts his hands in du`aa..@
A There is no person who lifts his hands in du`aa to Allah Azza wa Jalla asking for something, except that Allah Ta`ala makes it His right to grant the person what he has asked.@
This also serves as a warning against lifting of the hands.
Allama Hashimi (rahmatullahi alaih) has mentioned both these Ahadith in >Majma-as-Zawaahid= and states : The narrators in these Ahadith are reliable. The lifting of the hands in du`aa after Salaat is most certainly Mashroo= (part of the Shariah) owing to the generality of these two authentic Ahadith. (page 125)

PREVENTION OF DU`AA IS NOT PROVED

The other side of the coin is that is there any Hadith wherein Nabi (sallallahu alaih wasallam) has prevented from the making of du`aa after Fardh Salaat ? There is no such Hadith. Since there does not exist such a prohibition then the least we can say is that it is agreed upon that to make du`aa after Salaat is Mustahab.
There are some Ahadith which indicate the lifting of the finger in place of lifting of the hands. This is not a prohibition to lifting the hands. Although there is also in some Ahadith what seems as a prohibition to lifting the hands, this is taken as a discouragement to executing this act excessively. Or it could be that according to the narrator, Nabi (sallallahu alaihi wasallam) sometimes said this and other times he lifted his hands in du`aa. Like it comes in the Hadith of Hadhrat Anas (radhiallahu anhu) that Nabi (sallallahu alaihi wasallam) did not lift his hands in du`aa except in Istisqaa. This is mentioned in order to discourage exaggeration in the lifting of hands at other times. Muhaddith Qastalaani (rahmatullahi alaih) states that here is meant that Nabi (sallallahu alaihi wasallam) did not lift his hands excessively (very high) except in Istisqaa.
Similarly, Imaam Nawawi (rahmatullahi alaih) mentions in the Sharah of Muslim, commenting on this Hadith : " It may be misconstrued from this Hadith that Nabi (sallallahu alaihi wasallam) did not lift his hands at other times other than in Istisqaa. However it is not like this. It is proven in many other places that Nabi (sallallahu alaihi wasallam) did in fact lift his hands in du`aa. This is mentioned in so many other places that it is difficult to count them. I have counted more than 30 places in Bukhari and Muslim wherein it is proven that Nabi (sallallahu alaihi wasallam) lifted his hands in du`aa.@
Allama Ubai (rahmatullahi alaih), a famous Maaliki Aalim, has mentioned in his commentary of Muslim Shareef : A Imaam Shafi (rahmatullahi alaih) has stated regarding those Ahadith wherein there is a prohibition (to lifting the hands), that the reference is to excessive lifting of the hands, so much so that to lift the hands right up, above the head such that the armpits are visible is prohibited. This (to excessively lift the hands) is only for Salaatus Istisqaa. However, to lift the hands for other du`aas is proven.@

ONE CLEAR PROOF REGARDING COLLECTIVE DU`AA

A narration, which conforms to the guidelines laid out by Imaam Muslim (rahmatullahi alaih) is reported in Mustadrak-e-Haakim (page 34, vol.3), wherein the proof for collective du`aa is found :
A Hadhrat Hubaib bin Muslima (radhiallahu anhu) states that he heard Nabi (sallallahu alaihi wasallam) saying : > There is no group of Muslims who gather for du`aa and some make du`aa whilst others say Aameen, that Allah Ta`ala does not accept it.@
Haakim Abu Mansoorud Dailami (rahmatullahi alaih) states in >Musnadul Firdous= (page 225, vol.2) :
A Hadhrat Ibn Abbas (radhiallahu anhu) reports that Nabi (sallallahu alaihi wasallam) said : > The supplicater and the one saying Aameen are partners (in that du`aa).=@
It is clear from the Hadith that both their du`aa=s are accepted. It is not Bid`a, rather it is proven.

- *A Hadhrat Anas (radhiallahu anhu) reports that Nabi (sallallahu alaihi wasallam) said : > There is no servant of Allah Ta`ala who lifts his hands (in du`aa) after every Salaat and says >Oh my Lord, the Lord of Ebrahim and Ishaq and Yaqoob, the Lord of Jibraeel and Mikaeel I beg of you to accept my du`aa, I am helpless, assist me in the matters of Deen..= except that it is the right of Allah Ta`ala not to return the person empty handed.= A*

THE VIEW OF ALLAMA IBN HISHAAM

A It is clear from this Hadith that one should lift the hands in du`aa after the Fardh Salaat. Although this Hadith is weak, it is strengthened by the fact that it is reported by various narrators. And it is proof of Istihbaab (being Mustahab), as Allama Ibn Humaam (rahmatullahi alaih) has mentioned in >Fathul Qadeer.@

A Hadhrat Aswad Aamiri reports from his father that he read Fajr Salaat with Nabi (sallallahu alaihj wasallam). When Nabi (sallallahu alaihi wasallam) made salaam, he (sallallahu alaihi wasallam) turned around, lifted his hands and made du`aa.@ (A`la-us-Sunan page 164, v.3)

SPECIAL CONSIDERATION GIVEN TO DU`AA AFTER SALAAM

Allama Abdul Fattah Abu Ghudda (rahmatullahi alaih), a famous Hanafi Alim from Shaam, has stated in a kitaab two special narrations, of which the first is narrated by Aswad Aamiri and the second is taken from Haatim ibn Habbaan=s Sahih.
A Hadhrat Abu Huraira (radhiallahu anhu) reports that Nabi (sallallahu alaihi wasallam) lifted his hands after the Salaam, whilst facing Qibla and made du`aa..@ (This is mentioned in Ibn Katheer=s Tafseer on page 823 vol.1)
The narration of Ibn Haatim is authentic and there is no comment regarding any of the narrators.

- *A Hadhrat Fadhl bin Abbas (radhiallahu anhu) reports that Nabi (sallallahu alaih wasallam) said : >Salaat is two rakaats and after every two rakaats there is Tashahhud. In Salaat there is humility and humbleness. After Salaat lift your hands to your Lord with your palms facing your face and make du`aa, saying Oh my Lord, Oh my Lord. Whoever does not do this, he is like this and like that.@ (i.e. his Salaat is incomplete, like we see in other narrations the word >Khidaaj= appears.)*

Hadhrat Thanwi (rahmatullahi alaih) mentions in >At-Tasharruf bi Urfati Ahaadithit Tasawwuf= : A This Hadith proves that together with humility in Salaat, one should also lift the hands in du`aa. This is the practice of the pious. The lifting of the hands is not for during Salaat (it is for after).@ (page 22)
AThis Hadith is an excellent support to other Ahaadith. The principle of Ahadith follows that if a weak Hadith is narrated from different ways (chains) and narrators, it reaches the stage of Hasan. Sometimes it can even reach a stage of being authentic.@ (Fathul Baari etc.)

ASTONISHMENT AT IBN QAYYIM

Allama Uthmaani (rahmatullahi alaih) has expressed astonishment at Ibn Qayyim, in that even after it has been proven from the four authentic kitaabs of Hadith (Tirmidhi, Abu Dawood, Ibn Majah and Nisai). Where the authors have authenticated and verified the narrations, yet Ibn Qayyim raises objections to the validity of these Ahadith.

THE NARRATIONS OF RAISING OF THE HANDS DENOTE CONTINUITY IN MEANING

Hadhrat Jalaaluddeen Suyuti (rahmatullahi alaih) has mentioned in > Tadreebur Raawi= (page 162, vol.2) that the narrations regarding the raising of the hands in du`aa denote continuity in meaning (i.e. they reach a stage of having excellent credibility). There are at least 100 narrations wherein it is proven that Nabi (sallallahu alaihi wasallam) raised his hands in du`aa. This denotes the issue as having numerous chain of narrators.

SEEKING A SOLUTION

As it was mentioned earlier, the objection regarding du`aa after Salaat was initiated by Allama Ibn Qayyim. He refutes any claim that this is corroborated by any Hadith. Hence, this issue began from there. Even though this matter was not existent prior to that, it has gained such impetus that one group from amongst the Ahle-Hadith have labelled this action as

Bid`a. the Ghair Muqallideen have followed up this issue to such an extent that they have negated the lifting of hands in du`aa after Salaat. This viewpoint is indeed a very dangerous one, that a matter which is proven from the Ahadith is refuted and even labelled as Bid`a. It is for this reason that Hafiz ibn Hajar (rahmatullahi alaih) has vociferously opposed this view of Ibn Qayyim. He has even presented and proved from the Ahadith loud du`aa after Salaat. He has also clearly explained all such Ahadith wherein there is an indication of prohibition of du`aa.
Hence, this is now evidently clear that the validity of loud and soft du`aa after Salaat is proven from the Ahadith.

HAAFIZ IBN HAJAR=S SEVERE OPPOSITION UPON IBN QAYYIM

Haafiz ibn Hajar (rahmatullahi alaih) states :
A *The general refutation of du`aa after Salaat is rejected. Because in an authentic Hadith of Mu`aaz bin Jabal (radhiallahu anhu) it is stated that Nabi (sallallahu alaihi wasallam) said :*
> *Oh Muaaz bin Jabal , I have an affection for you, hence I am warning you never to leave out the du`aa after every Fardh Salaat, (i.e. the du`aa Allahumma a inni ala zikrika..).*
There is yet another Hadith reported by Zaid bin Arqam (radhiallahu anhu)wherein he states that he heard Nabi (sallallahu alaihi wasallam) say the following du`aa after Salaat; Allahumma rabbana wa rabbu kulli shai..(it is a long du`aa).@
Imaam Shafi (rahmatullahi alaih) has referred to this Hadith and Ibn Hibbaan (rahmatullahi alaih) etc. have authenticated it.

THE OBJECTION REGARDING THE WORDS >DUBURUS SALAAT= (AFTER SALAAT) WHICH APPEARS IN THE AHADITH AND THE REPLY TO THIS

Haafiz ibn Hajar (rahmatullahi alaih) has raised an objection and replied to it. If the words >duburus Salaat= (which appears in the Ahadith) Bmeaning after Salaat- are taken to be meant after tashahhud, before salaam, then this is an incorrect assertion. These words (duburus Salaat) have also appeared in those Ahadith where Aayatul Kursi, Mu`awwazaat, Tahmeed, Takbeer 33 times etc. are mentioned. And it is generally accepted by all that here is meant after salaam (i.e. these Zikrs should be read after salaam).
According to the commentaries and views expressed by Haafiz Ibn Hajar and other Muhadditheen (rahmatullahi alaihim), this is extremely clear that the words >duburus Salaat= refer to after the Salaat, at the end, i.e. after salaam. Haafiz has stated that since there is consensus on this matter, there remains no further discussion. Together with this Allama Ibn Qayyim himself, has quoted from Allama Ibn Taymia, who was his sheikh, that >duburus Salaat= refers to after salaam. He writes :
A It has reached me that my sheikh, Ibn Abbas Ibn Taymia says that he has never left out the recitation of Aayatal Kursi after every Salaat (he uses the words duburus Salaat)Y@
It is evident that here he means after the Salaat. This also serves as a rebuttal to Ibn Qayyim who asserts that du`aa after Salaat is incorrect.

THE UNIQUETY OF THE STAND OF IBN QAYYIM

This opposing view of Ibn Qayyim to the Jamhoor Ulama is not worth considering. He has in many other matters shown a differing viewpoint to that of the generally accepted view of other Ulama. The Ummat has through all the ages practised on a certain issue, there is no reason to now abandon this and follow one isolated view. In fact, Haafiz has even expressed an astonishment to this (as explained earlier). How can something which is conclusively proven from the Ahadith simply be rejected.

ACKNOWLEGMENT OF THE REALITY

A surprising point to note is that on the one side Allama Ibn Qayyim has refuted the validity of du`aa after Salaat, and on the other hand, he says that if a person stays in his place after salaam and engages in Tasbeeh etc. thereafter he makes du`aa, this act is permissible and proven, also du`aa after zikrs is accepted. Note his words :
A Here is one fine point, a person who after completing his Salaat engages in some Zikr etc. and then reads Durood Shareef, then the du`aa he makes thereafter is surely accepted by Allah Ta`ala. This du`aa is regarded as being after the zikr and not after the Salaat. Because whomsoever reads some Zikr, then sends Durood upon Nabi (sallallahu alaihi wasallam), his du`aa is certainly accepted. Like it is reported in the narration of Hadhrat Fudhala bin Ubaid (radhiallahu anhu) that if any one of you reads a Salaat whereafter he reads Hamd and Thana and Durood, then he should ask of whatever he desires.@ (Zaadul Ma`aad)

DU`AA AFTER SALAAT

It is regretful that even after quoting the Hadith, he says that du`aa after Salaat is not proven. The recitation of some form of Zikr, Istighfaar etc., which is Sunnat, is generally practised by all Musallis after salaam whereafter, du`aa is made. There is no real separation between the salaam and du`aa, to say that there is no du`aa after Salaat. In fact all this is closely connected to the Salaat and always was so. Hence to remove this from its place (i.e. after Salaat) is acting contrary to the Ahadith. That du`aa which is generally made after the Salaat is always made after the Tasbeeh, Astaghfaar etc.. However, that Salaat after which is Sunnats, the du`aa is made immediately after reciting short and concise tasbeehs etc.. And as for the other Salaats like Fajr and Asr, the du`aa is made after the Masnoon zikrs etc..

THE EXPLANATION OF >DUBURUS SALAAT=

Besides the foregoing, it is evident that the words >duburus Salaat= refer to after the Salaat, as we see in the narration of Anas (radhiallahu anhu) that Nabi (sallallahu alaihi wasallam) said :=There is no servant who lifts his hands after Salaat(duburus Salaat)..= - Here we see clearly the words >duburus Salaat= can only refer to after Salaat because the lifting of the hands in Salaat in not permissible.
In the narration of Zaid bin Arqam (radhiallahu anhu) where he says that he heard Nabi (sallallahu alaihi wasallam) saying after the Salaat (duburus Salaat) : >Allahumma rabbanaY= B Here also >duburus Salaat= can only mean after Salaat.
Similarly with the narration of Mu`aaz bin Jabal (radhiallahu anhu).
Hadhrat Suhaib (radhiallahu anhu) says that after the Salaat (duburus Salaat) Nabi (sallallahu alaihi wasallam) turned around and made du`aa.
All these Ahadith refer to after the Salaat. Hence, Haafiz Ibn Hajar (radhiallahu anhu) has stated in >Fathul Bari= that there is consensus of opinion that >duburus Salaat= refers to after the Salaat. (Fathul Bari page 138, vol. 11)

THE VIEW OF THE AUTHOR OF TUHFATUL AHWAZI

The author of >Tuhfatul Ahwazi=, who is amongst the great Ulama of the Ahle Hadith states clearly that du`aa after Salaat is proven from the Ahadith. He states :
A There is no doubt that Nabi (sallallahu alaihi wasallam) made du`aa after Salaat. This is proven by his (sallallahu alaihi wasallam=s) word and action.@ (page 197, vol.2)
From this it is also proven that he has admitted to the proof being both, by word and action. This is indeed giving due justice to the matter by accepting what is proven from Nabi (sallallahu alaihi wasallam). In this way it is also proven from Nabi (sallallahu alaihi wasallam) that he lifted his hands in du`aa. Moulana Mubarak Puri (rahmatullahi alaih)=s research proves that to lift the hands in du`aa is Sunnat. Hence we see that even from amongst the Ahle Hadith and Ghair Muqallideen there are those who not only accept but they also dispense of any doubts regarding the issue.

AN AUDACITY

This humble writer has this view that since there exists proofs of word and action regarding du`aa after Salaat with the lifting of the hands, and the narrations are clear regarding the matter, then to reject this view or to call it Bid`a or contrary to Sunnat is a matter of sheer audacity and impudence.

TO LIFT THE HANDS AND MAKE DU`AA IS MUSTAHAB

Moulana Mubarak Puri has shed more light on this subject. After quoting a few narrations on the matter of lifting the hands in du`aa he states his view in the following words :
A In my view the more accepted opinion is that it is permissible to lift the hands in du`aa. There is no harm in it.@ (Tuhfatul Ahwazi page 252, vol.2)

This much should be noted that the Moulana Saheb has in such firm words stated that to lift the hands in du`aa is permissible. Not only this, but he has put a challenge out to all other Ahle Hadith that this is not Bid`a nor contrary to the Sunnat, in fact it is proven from the Hadith. From his way of presenting the proofs, it is evident that it is Mustahab. Although he has been cautious in his explanation.

EXPLANATION OF BID`A

Moulana Mubarak Puri has mentioned with regard to that group who deem the raising of the hands in du`aa as Bid`a :
A It is evident that the Ulama of the Ahle Hadith in this era have a difference of opinion regarding whether the Imaam should lift his hands when he turns around after the Salaat, and whether the Muqtadis should follow suit. Some say it is Jaaiz while others say it is Bid`a. Those who deny this practice say that it is not proven from the Ahadith of Nabi (sallallahu alaihi wasallam). Hence this is an innovation, and all innovations are Bid`a. Those who aver its validity use the five Ahadith as proof.@ (Tuhfatul Ahwazi page 198, vol.2)

AN ADMISSION

Although Moulana Abdur Rahman Mubarak Puri has stated that du`aa after Salaat is permissible and that there is no harm in it, however the way in which the proofs were presented, necessitates its not only being Jaaiz, rather it=s being Mustahab. Every Musalli should practice thereupon. However, this firm acknowledgement of the Moulana Saheb is for one group of the Ahle Hadith not only in the stage of Mustahab, but they regard its execution as being Waajib.

AN OBJECTION AND ITS REPLY

Therefore Moulana Mubarak Puri=s objection to Hanafis consistency and acceptance (of this issue) as Waajib would not be appropriate and it would be improper. Hence, he writes :
A The Hanafis of this era practice with regularity the lifting of the hands in du`aa after the Fardh Salaat. They are so regular in its practice that it is as though they regard it as Waajib.@ (Tuhfatul Ahwazi page 199, vol.2)

EXPLANATION OF REGULARITY

Mubarak Puris assertion of regularity is correct. However, there is a fear of some taking objection to this. Firstly, one should understand that the Hanafis practice upon the Ahadith by word and action such that complete application of the Hadith can be made. Secondly, this regularity is in the estimation of Mubarak Puri and the like, taken by Hanafis as Waajib. However, in reality the Hanafis regard this as being Sunnat and practice upon it without attaching to it the importance of Waajib. They do this so that they may be excluded from the curse of being amongst the neglecters of the Sunnat. Others see this and label it as Waajib.

REGULARITY IS THE BASIS OF SUNNAT

Thirdly, the Hanafis should in actual fact be very pleased that they are practising upon a Sunnat with such regularity. In fact they should be thankful to Allah Ta`ala for this blessing, that they are bringing alive the Sunnat of lifting the hands in du`aa. Otherwise, there is such a severe lobby being made against this Sunnat that had it not been for their regularity, this Sunnat will altogether perish. Hence, this regularity is in fact bringing alive the Sunnat practice and we have hope in Allah Ta`ala that He include us under the Hadith : *A He who revives a Sunnat at the time when there will be tumult in my Ummat, will receive the reward of 100 martyrs.@* Because there are those who regard it as contrary to the Sunnat and Bid`a, hence in the face of this opposition, regularity in this act will be the basis of Sunnat.

REGULARITY ON OMMISION

Fourthly, there is an objection to the Hanafis who are practising with regularity the lifting of hands in du`aa, whereas they are practising on a Sunnat. Contrary to those of Ahle Hadith and Ghair Muqallideen who claim to follow the Sunnat, but they are guilty of omitting a Sunnat with such regularity. Therefore, the actual thing which is worth objecting to is their regularity in omission and not our regularity in practice.
Fifthly, since the proof of lifting the hands in du`aa is proven both, by word and action, its practising upon should be emphasised. The way of bringing this action alive is to practice it with regularity. As it comes in a Hadith that one should be regular in a permissible act. Hence, this act of ours is not liable to objection. We note that those who agree to this act as being Jaaiz, that is the Ahle Hadith, do not even lift their hands once during the five Salaats. Even if they were to lift their hands once we will say that their permissibility remains. Like us who practice upon it with regularity and occasional omission.
Sixthly, whether a person is from the masses or from the elite, whether he be Hanafi or Shafi, if he understands a Sunnat or Nafl act as being necessary to be practised upon regularly, then this regularity is incorrect. For one to assume compulsion by merely observing the regularity of others is a form of an allegation, and also an ill thought. Both of these thoughts and suspicions are to be refrained from, according to the Shariah.
Seventhly, Moulana Mubarak Puri should show a better way of practising on the Sunnat of lifting the hands in du`aa other than with regularity. This method of making du`aa facilitates the achievement of ones needs and it is the fulfilment of a Sunnat. In actual fact it is the practical demonstration of this Aayat : A *Oh people, you are in need of Allah Ta`ala, and HE is independent and worthy of all Praise.*@
According to the Shariah as well, it is highly commendable and a Sunnah to ask for everything from Allah Ta`ala. Even to the extent that one ask for a shoe lace or salt (i.e. nothing is too small to ask of Allah Ta`ala). Together with this one is also making amal (practice) upon a Sunnat and this is emphasised upon. Hence, from any angle this regularity is definitely not deserving of being objected to.

EXPLANATION REGARDING THE LIFTING OF THE HANDS

It has been already mentioned that the narrations regarding the lifting of the hands are consistent in meaning. Hadhrat Jalaalud Deen Suyuti (rahmatullahi alaih) has stated in >Tadreebur Raawi= that at least 100 narrations are reported from Nabi (sallallahu alaihi wasallam) proving the raising of the hands. The raising of the hands in du`aa is a generally accepted act which has been brought down the ages. (page 162, vol.2)
Similarly, Imaam Bukhari has also written a special chapter regarding the raising of the hands in du`aa, wherein he narrated a long Hadith of Hadhrat Moosa Ashari (radhiallahu anhu). He says that Nabi (sallallahu alaihi wasallam) made du`aa by lifting his hands such that the whites of his (sallallahu alaihi wasallam=s) blessed armpits could be seen.
Another narration of Hadhrat Ibn Umar (radhiallahu anhu) wherein there is also mention made of raising of the hands. In fact if all these Ahadith are rounded up, then we will find as Jalaalud Deen says: > More than a 100 narrations=, where raising of the hands are proven. Although they refer to different occasions, nevertheless, this mas`ala of after the Salaat is also included. Then again we note that Nabi (sallallahu alaihi wasallam) raised his hands in du`aa at other occasions other than after Salaat. Salaat is in itself an Ibaadat. Here there is hope that Allah Ta`ala will surely accept du`aas, hence the making of du`aa after Salaat is most preferred. Even if there were no Ahadith wherein there is mentioned specifically about du`aa after Salaat, then too these other (general about du`aa) narrations would suffice for the permissibility of du`aa after Salaat, be it in congregation or individual.

ALL RAISE THEIR HANDS IN UNISON

There is a Hadith in Bukhari Shareef in the chapter of Istisqaa, where Nabi (sallallahu alaihi wasallam) and all the Sahabah-e-Kiraam raised their hands in du`aa. (page 140, vol.1)
Besides this, Haafiz Ibn Hajar and Imaam Nawawi (rahmatullahi alaihim) have expounded regarding the raising of the hands in >Fathul Bari= and >Sharhul Muhazzab= respectively.
Haafiz Saheb has stated (page 147/8, vol.11) :
ANabi (sallallahu alaihi wasallam) has raised his hands in Istisqaa and made du`aa. When Tufail bin Amar came and the tribe of Dowth rebelled, Nabi (sallallahu alaihi wasallam) lifted his hands and made du`aa. According to a narration of Jaabir (radhiallahu anhu) Nabi (sallallahu alaihi wasallam) lifted his hands in du`aa for a certain Sahabi. He also sought forgiveness using his hands (i.e. raising them in du`aa). An authentic narration of Aisha (radhiallahu anha) has it that she saw Nabi (sallallahu alaihi wasallam) lifting his hands in du`aa saying := Oh Allah, I am a humanY=. Imaam Bukhari (rahmatullahi alaih) has stated in an authentic Hadith that Nabi (sallallahu alaihi wasallam) lifted his hands and made du`aa for Hadhrat Uthman (radhiallahu anhu). There also appears a narration in Muslim Shareef from Hadhrat Aisha (radhiallahu anha) that Nabi (sallallahu alaihi wasallam) lifted his hands in du`aa thrice in Jannatul Baqi in du`aa for the inhabitants thereof. Nabi (sallallahu alaihi wasallam) also raised his hands in du`aa on the occasion of Fath-e-Macca. In the narration which appears in Sahihain regarding Ibn Lutbiah, there also Nabi (sallallahu alaihi wasallam) raised his hands in du`aa. Abdullah bin Umar (radhiallahu anhu) states that once Nabi (sallallahu alaihi wasallam) was mentioning Hadhrats Ebrahim and Eesa (alaihimus salaam) when he raised his hands in du'aa. In a narration of Hadhrat Umar (radhiallahu anhu) which appears in Tirmidhi, Nisai and Haakim, he states that when Wahi was revealed upon Nabi (sallallahu alaihi wasallam), then close to the blessed face of Nabi (sallallahu alaihi

wasallam) a sound like the humming of a bee could be heard. One day when Allah Ta`ala had completed sending Wahi upon Nabi (sallallahu alaihi wasallam), then he (sallallahu alaihi wasallam) faced towards the Qibla, raised his hands and made du`aa. Hadhrat Usama (radhiallahu anhu) reports that once he was sitting behind Nabi (sallallahu alaihi wasallam) when he lifted his hands and made du`aa. Hadhrat Qais bin Sa`ad (radhiallahu anhu) reports, in a Hadith which appears in Abu Dawood, that Nabi (sallallahu alaihi wasallam) lifted both his hands in du`aa.@ Such narrations where the raising of the hands is proven are numerous.
From the above mentioned we note that in all these instances and more, the raising of the hands is proven.

CONSIDERING THE MATTER

Considering that there are countless narrations where the raising of the hands in du`aa is proven. And this is proven in congregation and individually, like the narration of Istisqaa. Now, how can anyone say that it is Bid`a to raise the hands and make du`aa. And since it is proven for times other than Salaat, then all the more it should apply to after Salaat, because these are times of acceptance. Nevertheless, there are many narrations proving this (raising of hands in du`aa) after the Salaat specifically. Hence, the raising of the hands in du`aa, whether in Jamaat or individually is proven conclusively as being from amongst the Sunnat of Nabi (sallallahu alaihi wasallam).

FROM THE PALMS

A narration which appears in Abu Dawood (page 216, vol.1) states : A *Ask of Allah Ta`ala from your palms and not from the back of your hands.*@ This proves the raising of the hands in du`aa together with (proving) the method to be implemented when making du`aa.
In another narration of Abu Dawood it is stated : A *Your Lord is All Living and Honourable, when a servant of HIS raises his hands towards HIM, then HE feels >shy= to return it empty handed.*@ *(page 216, vol.1)*
Here also the virtue of raising the hands in du`aa is proven. Together with this one can ascertain acceptance in that the raising of the hands in du`aa demonstrates one begging from Allah Ta`ala. Nabi (sallallahu alaihi wasallam) had also lifted his blessed hands in supplication to Allah Ta`ala for his and the Ummats needs. This is a great lesson for the Ummat, that if they need anything, then they should raise their hands in supplication to Allah Azza Wa Jalla. This should be done with utmost humility and Insha Allah, Allah Ta`ala will surely accept.

SERIOUS CONSIDERATION

If careful consideration is made of the narrations and discussion, one will realise that to raise the hands in du`aa, and to make du`aa after Salaat is not only encouraged by Allah Ta`ala and Nabi (sallallahu alaihi wasallam), but it is their explicit desire. Therefore, its being Sunnat is clearer than the sun. hence, those who aver its being Bid`a and contrary to Sunnat should repent, because to label a Sunnat Bid`a is sheer insolence.
Here also we should consider the actions of Nabi (sallallahu alaihi wasallam), who lifted his hands in du`aa for every need of his. This was done as a means of teaching the Ummat, that they not lose their way regarding this mas`ala. The Ummat should know that at every suitable occasion where needed, they should lift their hands and make du`aa. Whether at home or on journey. It is a shame that some people are ashamed and shy away from lifting their hands in du`aa. They even term it khilaaf-e-Sunnat, what a shame !
It is for this reason it is mentioned in one Hadith that Allah Ta`ala is All Living and most Honourable, this is to emphasise this point that you are asking of a Great Being , who is Ever Present. HE is Most Honourable, hence He will not return you empty handed. Why then should you not spread your hands in front of HIM ?
May Allah Ta`ala make us tread the path of HIS pleasure. May HE allow us to fully recognise the value of the Sunnats, and practice upon them without any reservations.

In conclusion I will end off with listing a few of the etiquette=s of du`aa. I request the readers to make du`aa to Allah Ta`ala for this useless writer and for the Ummat that HE grant goodness of this world and Hereafter. May HE grant us all a good death. Please make a special du`aa for the acceptance of this treatise. Aameen, Ya Rabbal Aalameen.

ETTIQUETTES OF DU`AA

Hadhrat Imaam Ghazzali (rahmatullahi alaih) has mentioned in >Ahyaa-ul-Uloom= a few etiquette=s of du`aa. These are listed hereunder.

ETTIQUETTE #1

Du`aa should be made whilst keeping in mind the suitable times. That is, it should be made in those times which are known to be times of acceptance. Example, at the time of Arafaah, during the month of Ramadaan, the day of Jum`ua B especially from the time of Jum`ua until sunset, during the time of sehri- as Allah Ta`ala says : A *And it is at the time of sehri that they seek forgiveness.*@ Rasulullah (sallallahu alaihi wasallam) has also said that in the last quarter of the night, the special mercies of Allah Ta`ala descends and He makes an announcement that is there anyone who makes du`aa to Allah Ta`ala that He accepts, and is there anyone who asks of Him that He may give them, is there anyone who asks for forgiveness that He may forgive. In the story of Yaqoob (alaihi salaam), when he said to his children ASoon I will seek forgiveness on you behalf@ B this too is a reference to the time of sehri. Nevertheless, it is recorded that he awoke in the last portion of the night and went with some of his kinsfolk and made du`aa and they said Aameen to it. Allah Ta`ala said that He had forgiven their mistakes and made prophets from amongst them.

ETTIQUETTE #2

Regard as a treasure good deeds and conditions, like Mujahid (rahmatullahi alaih) said that Salaat is the best of times, therefore make necessary upon yourselves the making of du`aa thereafter. Nabi (sallallahu alaihi wasallam) said that du`aas made between the Azaan and the Iqaamat are not rejected by Allah Ta`ala. Du`aas are also accepted during the act of Sajdah, however du`aas in sajdah are only to be made in Nafl Salaat and not Fardh or Waajib, as this is not according to the Sunnat practice. Hadhrat Abu Huraira (radhiallahu anhu) has stated that Nabi (sallallahu alaihi wasallam) said that of all the acts of a Believer, sajdah is the best. Because in this position, the servant is closest to his creator, hence make abundant du`aa in Sajdah. Hadhrat Ibn Abbas (radhiallahu anhu) said that the act of sajdah is a very worthy act, where du`aas are accepted.

ETTIQUETTE #3

When making du`aa face towards the Qibla and raise both the hands in line to the chest. It comes in one narration that one should lift the hands such that the armpits are visible. Hadhrat Salmaan (radhiallahu anhu) reports that Nabi (sallallahu alaihi wasallam) said that your Lord is All Living and Most Honourable, whenever a servant of His raises his hands in du`aa, then He feels >ashamed= to return it empty handed. At the end of the du`aa one should wipe his hands on his face. Hadhrat Ibn Abbas (radhiallahu anhu) has reported that when Nabi (sallallahu alaihi wasallam) used to make du`aa he used to keep the palms of his hands together, and he used to face it towards his blessed face. However, it is also correct to leave a slight space between the palms, instead of joining them.

ETTIQUETTE #4

As it has been mentioned before, it is preferable to keep the voice low in du`aa. Allah Ta`ala has stated : A *Call out unto your Lord with humility and in a soft voice.*@ However, a mediocre tone is also praiseworthy, that is between loud and soft. Hadhrat Aisha (radhiallahu anha) has taken the meaning of the Aayat : A *And do not be loud in your Salaat nor be too soft..*@ as being an intermediate tone. To make du`aa in a loud voice in order to educate the masses is also permissible, in fact there are some narrations wherein loud du`aa is reported.
Matter worth considering : There is, according to this writer, no real harm for the Imaams of the Musjids and other such persons to make du`aa in a loud voice. However it should not be regarded as being necessary. In fact, a better way is to alternate between the two so that amal can be made on all the narrations.

ETTIQUETTE #5

There should not be a strain made to recite a du`aa in verse form (>parrot= fashion). In fact, the crux is that du`aa should be made with humility and humbleness. Because Nabi (sallallahu alaihi wasallam) has forbidden from versifying (saying in parrot fashion) etc. Hadhrat Ibn Abbas (radhiallahu anhu) has in a narration of Bukhari stated that Nabi (sallallahu alaihi wasallam) has warned against using excessive prose / rhymes etc.
Nevertheless, to satisfy oneself with du`aas which are reported in Qur`aan and Hadith is preferable. Either learn it from the Ulama or from reliable Masnoon Du`aa kitaabs.
NOTE : The prohibition of using verse and prose etc. refers to one making a concerted effort in making them up. However, some of the reported du`aas are versified and in prose etc., but these are Divinely inspired and not made up.

ETTIQUETTE #6

Du`aa should be made with utmost humility and humbleness. One should also display enthusiasm and fear. Nabi (sallallahu alaihi wasallam) states that if Allah Ta`ala wishes to befriend a person then he places hardship upon him so that He may see his humility. (Abu Mansoor)

ETTIQUETTE #7

When making du`aa the person must have this certainty that his du`aa is accepted, and he must have true and complete hope, because the Being he is asking from does not lack anything. Nabi (sallallahu alaihi wasallam) said that when anyone makes a du`aa then he must not say; Oh Allah if You wish then give me, if You wish then forgive meY In fact one should make a resolute request: Oh Allah give me, Oh Allah forgive meY Nabi (sallallahu alaihi wasallam) has instructed us to make du`aa with certainty of acceptance, and you should know that Allah Ta`ala does not accept a du`aa of an unmindful person. Hadhrat Sufyaan bin Uyaina (radhiallahu anhu) says that a person must not refrain from making du`aa due to his sins and evil habits, and one should not have the opinion that one is evil, hence assuming that one=s du`aas will be rejected. In fact one should always have the certainty of acceptance. Allah Ta`ala has accepted the du`aa of Shaitaan, the accursed one. It comes in the Qur`aan Shareef : A *He (shaitaan) said >Oh Allah grant me respite until the day of Qiyaamat. Allah Ta`ala replied >you are from amongst those who have been granted respite=.*

ETTIQUETTE #8
Whilst making du`aa, one should sometimes repeat the words thrice, because Nabi (sallallahu alaihi wasallam) used to repeat himself thrice when making du`aa. Do not be hasty when making du`aa. That is, do not assume that because a du`aa is only accepted after a long while, hence you omit it. Nabi (sallallahu alaihi wasallam) said that your du`aas are accepted when you are not hasty for its acceptance. Do not have this attitude that you have made du`aa and it is not yet accepted, because sometimes there is a considerable delay in the acceptance of du`aas. The wisdom underlying such a delay is best known to Allah Ta`ala, we cannot understand it. Allah Ta`ala knows when the time for acceptance is most appropriate. One should always keep this in mind that whatever is required must only be asked of Allah Ta`ala. One should have full hope that He will certainly accept it. When one discerns an acceptance then hasten in making Shukr (giving thanks) unto Allah Ta`ala. When there is a delay in the acceptance of ones du`aas then say : ;Alhamdulillahi ala Kulli Haal=.

ETTIQUETTE #9
Begin your du`aa with making Zikr thereby praising Allah Ta`ala and send Durood upon Nabi (sallallahu alaihi wasallam). Do not begin with asking for your need. Hadhrat Salma bin Akwa (radhiallahu anhu) reports that he had never heard Nabi (sallallahu alaihi wasallam) say a du`aa without beginning with the words ; >Subhaana Rabbial A`la Alwahhaab=. Hadhrat Abu Sufyaan (rahmatullahi alaih) says that whoever desires asking a need from Allah Ta`ala, then he should begin by sending Durood upon Nabi (sallallahu alaihi wasallam) and then he should ask regarding his need. Then when he concludes his du`aa he should do so with Durood. Allah Ta`ala accepts both the Duroods and whatever is in between is also accepted. Hence, you should begin and conclude with Durood.

ETTIQUETTE #10
Now we will present some of the necessary pointers with regard to the acceptance of du`aas. One should ask forgiveness for ones sins. Fulfil the rights of those upon whom it is due. Hadhrat Ka`ab bin Ahbaar (radhiallahu anhu) mentions that at the time of Hadhrat Moosa (alaihi salaam) there was a severe drought. Hadhrat Moosa (alaihi salaam) went out with the Bani Israeel to make du`aa for relief therefrom. There was still no rain. This went on for three days and there was still no rain. Allah Ta`ala sent Wahi to Hadhrat Moosa (alaihi salaam) that I will not accept the du`aa of your people, because there is amongst them one who carries tales. Hadhrat Moosa (alaihi salaam) asked Allah Ta`ala as to the identity of this

person, so he could remove him from the group. Allah Ta`ala said : >We warn against carrying tales and (now do you think that) We should be involved in this.= Hadhrat Moosa (alaihi salaam) announced to the Bani Israeel that they all seek forgiveness from the sin of carrying tales. All of them made Tawba and rain was sent.
The people during the time of Hadhrat Maalik bin Dinaar (rahmatullahi alaihi) asked him to make du`aa that Allah Ta`ala relieve them of a drought. He replied : > You think that the rain has been delayed, whilst we think that the stones are delayed.= That is, the sins of the people are so much that instead of rain we are more worthy that Allah Ta`ala sent stones hailing upon us. It is noted from the experiences of the previous Ummats that their Tawba was a means of Allah Ta`ala=s mercy to be showered upon them. Therefore, the necessity for du`aa is absolutely essential.

I am concluding upon these etiquette=s of du`aa. May Allah Ta`ala give us and the entire Ummat the Taufeeq (guidance) to make du`aa adhering to and giving due consideration to it=s proper Aadab (etiquette=s). May HE award all our du`aas with the honour of acceptance. Aameen.